

A CHRISTIAN
CONFESSION
of the late moſte noble and

mightie Prince, Friderich of that
name the third, Count Palatine by y^e Rhein,
one of the Electours of the holy Empire, and Duke
in Baire: wherein conſtantly and meekely he de-
parted out of this world the 26. of October in
the yere of our Lord God 1576. Taken
word for word out of his laſt will
and teſtament.

Whereunto is added the Lantgraue his
anſwere to the French King.

1. Petri. 3.

Be alwayes readie to giue anſwere to euerie man that asketh
you a reaſon of the hope that is in you.

Roman. 10.

If a man beleue Chriſt Ieſus with his heart, he ſhalbe righte-
ous: If a man confeſſe him with his mouth, he ſhalbe ſaued.

Matth. 10.

Whoſoeuer ſhall confeſſe me before men, him will I acknow-
ledge before my Father which is in heauen: But whoſoeuer ſhal
denie me before men, him alſo will I denie before my Father
which is in heauen.



Imprinted at London by Christopher
Barker. ANNO. 1577.

Harvard College Library
Treat Fund
November 26, 1937.

John Casimire by the grace of God
Count Palatine by the Rhein, Duke in
Bauire &c. and appointed Licutenant
Generall of the said Palatinate be-
sides the Rhein, sendeth greeting.



Although the highe and
mightie prince, & our entire-
lie beloued Lorde and father,
Friderich late Paltzgraue by
the Rhein, and Elector of the
holie empire, of worthie memorie, in the
whole time of his gouernement, and espe-
cially in the yere of our lord god 1566 at
the time of the diet holden at Augusta,
where he was present about the confession
of his christian faith : and also in the Cathe-
chisme and booke of the reformation and
orders of the churches in his dominions
heretofore published, hath sufficiently de-
clared & witnessed to the whole world, that
neither he him selfe held or mainteined, nor
in his landes and dominions had suffered to
be set forth and published, anie other kinde
of religion then that which was in all partes
agreeable vnto the doctrine of the holy pro-
phetical and apostolical scriptures, & besides

A 2. conformable

THE PREFACE.

conformable with the confession of Augusta and apologie thereof, as the same was allowed of by the Princes & Estates assembled at Nawmburg: yet sith the time of the departure of our said lord and father out of this vale of miserie, we haue partly our selues with our own eares heard, and partly vnderstoode from other places to our great grief, that it hath bene giuen out by some (although vntruelie) that our said father before his death should haue bene remoued from his former confession, as though aforesometimes he had proceeded to farre in such matters. And albeit wee for our owne part, sith the time that by the grace of God we were called out of Poperie, haue alwayes taken and founde his said Confession to be no otherwise, then Christian, & grounded in the infallible word of God, and especially at the time of the said dyet of Augusta, where we attended vpon our said father, and by his commandemēt exhibited the bookes of the holie Bible and Confession of Augusta before the Electours and other Princes of the Empire then present, and the Commissioners & Ambassadours of those which were absent. Out of which in our said fathers behalf we desired, that an other and better confession might

THE PREFACE.

might bee shewed and taught vnto him : where seeing none of them brought any thing at al against our said fathers confelsiō, wee were at that time the more confirmed therein : And since according to the same haue not onely with heart and mouth professed , but also being accompanied with diuers noble men , & other vertuous & honest persones fearing God , haue at two seuerall times sufficiently in the face of the whole worlde witnessed our zeale therein. And yet in like sort (as we haue bene enformed) it hath bene imputed vnto vs , that if we were not wholly departed & remoued from our fathers said Cōfession yet at the lest we were become somewhat lesse earnest then before.

For which cause seeing our said Lord and father in the absence of the noble & mightie Prince, Ludouick Palzgraue by the Rhein, now Electour of the holie Empire , our welbeloued Lord and brother , about the space of one moneth before his departure called and sent for vs in this place vnto him, where we remained with him still vntill his ende, in which time we vnderstoode from him selfe that not onely the aboue mentioned Confession heretofore published was with his owne hands made, but also that he had cau-

THE PREFACE.

fed the same to be written and inserted in his last will and testament. And further are witnesses that we haue both heard & seene, that vntil his last breath he with good remembrance and great constancie cōtinued in the profession of the same, and so blessedly departed in our Lord Christ Iesus. And where as afterwards our said welbeloued brother comming hither, and with common cōsent opening the said will and testament, which in the meane time remained not onely vntouched by anie person, but also kept vnder the handes and seales of good and sufficient witnesses, and further was in euerie leafe subscribed with our said fathers owne hande: we not onely founde therein contained his aboue mentioned Confession, but also that we his children appointed executours of his said last will, vpon paine of the auoiding of Gods displeasure, anger and curse, and eternall and worldly punishment, by vertue and power of Gods immutable precept of obedience due vnto him, were commanded and enioyned both to mainteine our said fathers confession, and also to do our endeouours for the planting and spreading of it further. For which cause with a good conscience (as we trust) and also without any discredit or prejudice

THE PREFACE.

iudice to our fathers said will, and for diuers other weightie and necessarie causes, wee could not any longer forbear for knowledge of the truth, & answering of such reportes as haue bene vntruely bruted and spread abroad to the contrarie, openly to giue herewith a true testimonie of the saide matter, causing the said Confession as it was word for word written and inserted in our fathers said testament, to be published and printed: To the intent that the duetiful accomplishment and fulfilling of his said last and deare will, which is not onely committed to the charge of the Electour our said lord & brother (although to him chiefly) but also to his subiectes, Counsellours, officers, and especially to the vniuersitie here, the Schole, and ministers, & also to the whole posteritie, & euery man in particular (as is expressely contained in the said testament) might be knowen vnto them and they thereby vnderstande their duetie what they haue to do: and further euerie person whatsoeuer, be thereby assuredlie perswaded in his conscience, that our sayd lord and father, in no other confession nor in any erroneous condemned opinion, but in a most Christian confession and acknowledging of the infallible and inuincible truth

THE PREFACE.

of our common true and auncient Christian
 faith, departed most godlie out of this vale of
 m^{is}erie into euerlasting ioye and quietnes.
 By which confession as grounded vpon the
 right rocke Christ Iesus our Lord and Sau-
 our, and his most godlie worde, the right
 touchestone, we also through the helpe and
 assistance of almightie God, minde to perfe-
 nere and continue vnto our last ende: and
 beseeche the almightie that he will not onely
 graciously preserue vs and all our fellowe
 members in Christ Iesus, from all contrarie
 errours and deprauations, which by vnquiet
 and contentious persons and members are
 moued in matters of religion and brought
 into the Church, but also mainteine & keepe
 in vs his knownen veritie, cōfort & strengthen
 vs in all troubles and tentations, and of his
 goodnes once in these latter daies open the
 eyes and hearts of all Christian people, that
 we may haue a regarde not vnto traditions
 of men or priuate affections, but only to his
 most godly worde as the truest and infalli-
 blest line & direction of our consciences
 and faithes, and graunt vnto vs all
 grace, that brotherlie, Chri-
 stian and due charitie may
 take place and dwell
 among vs.

These sentences & words

following were distinctly spoken by the said prince Electour, being of good vnderstanding & memorie, not long before his death, after he had declared that hee persisted constant in his said confession which followeth.

First the saying of S. Paul, 1. Timoth. 1.

This is a most true and assured saying, and worthy by all meanes to be embraced, that Christ Iesus came into the world to saue sinners, of whom I am the chiefest.

The second saying to them which stood by.

I haue liued long enough for you, I must also once liue for my selfe.

The third.


The gracious Lorde call me when it shall please him. I haue a ioyfull & free conscience in the Lord Iesus, whome I haue serued with all my heart, and render thanks vnto him that I haue liued so long, that in the churches and schooles vnder my dominion and charge, the people haue bene directed & taught from traditions of men to beleue in him alone.

The fourth. 2. Timoth. 4.

I haue fought a good fight, I haue finished my course, I haue kept the faith: from henceforth is layed vp for me the crowne of righteousness.

Here

*Here foloweth the said chri-
stian confession.*

 In the name of the holie & vn-
diuided Trinity of God the Fa-
ther, the Sonne, & the holy Ghost

WE Friderich by y grace
of God Count Palatine
by y Rhein, one of the E-
lectours of y holy Romaine Em-
pire, Duke in Bauaria &c. con-
fesse and make knowē to all per-
sons by these our letters. &c.

First whereas we haue bene
before all thinges Christianlie
taught and resolved out of gods
worde, that both euerlasting and
perpetuall, and also the worl-
die and temporall prosperitie, peace,
quietnes, concorde, and good e-
state of all gouernements, prin-
cipalities, countreyes, & people, &
as well of such persons as are or-
dained heades & magistrates, as
other

Confes, of Prince Frid.

other inferiour members & subjects: haue their beginning, increase, and enriching, and are most assuredly mainteined and preserved by this onely meanes when they shall set before their eyes and seeke to aduance god & his holie worde, and according to the same, directe all their affaires and causes in this life, as by a most true and infallible line: which thing also the very heathen, although they had no true vnderstanding of god, yet by the light of nature ingrafted in them sawe and confessed after a sorte: and from thence at the first these declarations and making of last wilis (which men commonly call testamentes) tooke their beginnings: But especially among p^rolde fathers, patriarkes & other religious persons, they seeme to haue bene chiefliest made to this
ende,

The confelsion of

ende, for that they would leane
after them vnto their children,
heires and successours, a certaine
token and witnesse, whereby not
only their said successours might
assuredly vnderstand what reli-
gion and faith their forefathers
were of, which they had receiued
out of gods worde by open testi-
monies, and wherein they had li-
ued holilye and vprightely, and
were graciously maintained, de-
fended, and protected by almighty
god, and in the ende so died:
but also y^t their successors might
haue more cause to be moued wth
like bondes and duetie to folowe
the christian footsteppes of their
predecessours, and to imitate
their examples, and according to
the same, to rule and mainetaine
the people and countreys com-
mitted to their charge, (if they
did looke for and desired to enioye
such

such everlasting and worldelie
blessinges of almighty God, as
had bene bestowed vpon their
fathers: which thing appeareth
by the last wordes vsed by some
of the patriarches & good King
Dauid him selfe where he spea-
keth to his sonne Salomon af-
ter this sorte:

Be of good comforte and shewe thy selfe a man: 1.Reg.2.
And attende or take heede vnto the charge of the
Lorde thy God, that thou walke before him in his
wayes, and keepe his precepts, commaundements,
iudgements, and testimonies, as it is written in the
lawe of Moyses, that thou maist prosper in all that
thou doest, and whereunto soeuer thou turnest thy
selfe, that the Lord may confirme his word that he
hath spoken ouer me and said: If thy children shal
take heede to their wayes, that they walke before
me in trueth, and with all their hearts, and with all
their soules, there shall not at anie time a man be
wanting from my bodie to sit vpon the throne of
Israel.

So also in like sort as a chri-
stian prince, fearing and louing
god, and hauing in the making
of our last wilmore regard in our
heart

The confelsion of

heart to euerlasting and immortal things, then to worldly and temporall matters, which perish and folowe & depende of the former, we haue thought good for þ honor of almighty god, discharge and comforte of our conscience, and for an vnfeined Declaration to our louing and Deare sonnes, heyles and successoures, & whole posteritie, and also of all our true and faithfull subiectes, and euerie other whatsoeuer, to whom it may appertain: in this our fatherlie disposition, testament and last will, to make an open & true Declaration of our faith, that euerie one may haue certaine knowledge thereof, whereto we haue bene the rather induced for þ in these latter dayes diuers & sundrie errours and debates in matters of religion haue bene moued by vnquiet and contentious persons,

persons, wherewith both wee & others in the time of our gouernment haue bene much troubled, and some sectes & factions haue bene raised in the church by certain persons going about to perswade simple men, as though wee were priuie and consenting to their erronious opinions. And to the intent that it do not onely appeare that the same our confession is only groundded & built vpon the true rocke Christ Iesus our Lord & sauour, & his only word: but also y^e therewith our deare children may be y^e more cōforted to persist stedfastly in such our christiā confession, & for no tēptaciō or troublesome storme whatsoever y^e might happen to y^e contrarie (wherof god be thāked hitherto by his almighty help & assistance in y^e time of our gouernmēt we haue both felt and overcome

come many) turned backe or made faynte hearted, fearefull or negligent in their callings, and setting forth of the said trew and christian religion: Euen as wee for our own persō (as heretofore) so notwithstanding minde to continue by the said known and confessed trueth, through the grace of the most highest, untill our last ende.

And so first and in generall wee confesse with an vnfaigned & assured heart, that we stedfastly beleue whatsoeuer is reuealed, contained, taught, witnessed, and grounded in the holpe propheticall and apostolicall scripture and doctrine in the righte, trewe, christian and vncorrupted vnderstanding, and meaning of the same: in such sorte as the churche in the time of the Apostles did comprehend the principall

principall poyntes of christian doctrine in our christian creede commonly called Symbolum apostolorum; and as afterwarde in the confesſion of the counſel of Nice and Athanaſius, the former apostolicall faith was truly expounded and declared.

This is the chiefe foundation, wherevpon we and all other true beleeuers in Chriſte, which epyther haue bene before vs, preſently are, or ſhall come hereafter, ought to build our faith. And through this we alſo hope to bee ſaued according to the ſaying of Athanaſius in his Symbolo: whoſoener wilbe ſaued, muſt before al things holde the true christian faith.

And ſeeing the confesſion and Declaration of the christian faith which in our time and namely in the yee of our lord god 1530.

B i.

was

The confelsion of

was openly presented at Augusta to the Emperour Charles of that name the fiftc, with the apologie thereto annexed, was gathered out of the saide propheticall and apostolicall doctrine & aboue named creedes or confessions, as a summarie of them (as the time then suffred) and thereupon grounded theselues as vpon the chiefeft and vnfalliblest foundation, the onely, certaine, and stedfastte line, whereby they ought to bee directed: For this cause wee also syth the time that wee came to the knowledge of Gods trueth, haue receiued and allowed the same, & wth other Electors and Princes beeing addicted thereto, wee also for the mainetenaunce of Christian vnitie and peace, in the righte and true vnderstanding and meaning of the same, and with this
Declaration,

Prince Friderich.

Declaration, did set our hande &
Seale thereto:

And according to this commaunded the preachers and teachers to instructe in our landes and dominions, as wee yet also confesse and acknowledge the same both of the saide confession, and of al other writings that are agreeing and conformable with the godlie, prophetical & apostolical scriptures:

Als wee especially take the catechisme which wee heretofore haue caused to bee printed and published, and also the booke of the reformation and orders of our churches, whercin all the questions of christian doctrine are distinctlye, orderlye and intelligiblye conteyned and also in some parte more amplye explained.

But for the more Declaration

B ii. of our

The confelsion of

of our minde and meaning, and
to the intent our Deare children,
the whole posteritye and euerye
particular personne maye (as
it were in a bryefe summe or col-
lection) vnderstande what wee
particularlye beleue and holde
in all and euerye of the articles
of the chyrstian faith, and no
man after our Deathe maye de-
fame vs with anye erronious
opinions and sectes, as it is
the custome and propertye of
manie vnquiet persons, in these
dayes of the euill worlde, and for
the satisfying of them which
vnderstande and interprete the
said confelsion of Augusta and
the Apologye thereof in some
poyntes after another sense and
meaning, then the letter and true
vnderstanding can beare, follo-
wing the Direction of Goddes
worlde whereto it referreth it
self

Prince Friderich,

self as to the chiefest foundation:
wee beleue, holde and confesse
from the bottome of our heart,
the articles of our olde trew and
known Christiā faith in maner
as foloweth.

I Beleue in God the father almightie maker of
heauen and earth : and in Iesu Christ his onely
Sonne our lord : who was conceiued by the holyc
Ghost, borne of the virgin Marye : suffred passion
vnder Pontius Pilate, was crucified, dead, buried,
and descended into hell. He rose againe the third
daye from death : he ascended into heauen, and
sitteth on the right hande of God the father al-
mightie. from thence hee will come to iudge the
quicke and the dead. I beleue in the holie Ghost:
the holy church vniuersall, the communion of
Saints, the forgiuenes of sinnes : the rising againe
of the bodies : and life euerlasting.

That is :

We beleue and confesse, that
the eternal father of our lord Je-
sus Christ made heauen and
earth and all that therein is of
nothing, and also yet conserueth
and gouerneth the same by his
B. iii. eternall

The confession of
eternall wisdom and prouidence. And that not for our owne desertes or worthinesse, but of merre grace and mercie and according to his godly prouidence, for his onely begotten and deare sonne Christ Iesus sake: he also is our God and Father, vppon whome we haue so set and reposed our confidence, that we doubt not but that he will prouide for vs all thinges necessarie for our bodies and soules hereafter, euē as he hath done heretofore. And as hitherto he hath turned to our best and profite, all such euils as the deuill and the world haue attempted against vs, euen so hereafter he wilbe no lesse gracious and mercifull vnto vs, seeing hee is able to do it as an almightie God, & wil also doe it as a louing Father.

Secondlye

Prince Friderich.

Secondlye wee belecue and
confesse, that Iesus Christe the
sonne of the almightie God, from
the beginning begotten of the
Father, is one and the same
G O D with the Father and
the holye Ghost, and at the time
appointed (as it was determi-
ned in the eternall wisedome of
God) was conceaued by the ho-
lie Ghoste, in the wombe of the
most pure and alwayes virgin
Marpe: tooke vppon him our
fleshe, was borne into the world,
To this ende, that hee beeing
our King and highe Prieste (for
which cause he is called Christ)
might be our Mediatour and
brother, receiue vs to grace, and
as a true Iesus and Sauour,
reconcile vs to his heauenlye
Father. We also beleue that
for that cause hee suffered a
moste shamefull deathe vnder

The confelsion of

Pontius Pilate the Iudge, to the intent he might redeeme and deliuer vs from euerlastinge death wherin we otherwise were and must haue perpetually remained : and to deliuer and losc vs from the curse which by the sinne and fall of our first fathers Adam and Eue, was rooted in all mankinde.

We beleue also and confesse y this Lorde Iesus Chryste being made an offering vppon the crosse is so puissant and strong, that by the power and strength of the same through the working of the holy Ghost, our olde man is with him crucified, dead & buried, so as the euill concupiscences of the flesh ought not anye more beare rule in vs, but rather we should offer vp our selues vnto him, as a sweete sacrifice of thankesgiuing.

We

Prince Friderich,

We beleue also, that hee was buried and therefore vndoubted-ly dead, yea also that he descended into hell, to the intent that in our greatest tentations we might assure our selues that our Lorde Iesus Christ, by his vnspeakeable sorowes, pangues and hor- rours which he also suffered in his soule both vpon the crosse and before, hath deliuered vs from y sorowes and paine of hell. So that from henceforth neither hell nor the deuill shal hinder or hurte vs in our saluatiō. We beleue also with our heart, that the third day he rose again from the dead. And we are certainly perswaded, first that by his resurrection hee hath ouercome death, to the intent hee might make vs partakers of the righteousness, which he hath purchased for vs by his bitter passion and death. And secondly, that we
also

The confession of

also now by his power should bee
resuscitated & quickened to new-
nes of life. And thirdly, that the
resurrection of Christe is a most
certaine assurance vnto vs, that
as he is first risen vp againe from
death, so wee also at the last Daye
shalbe raysed vp againe to life e-
uerlasting.

And further, wee also belecue
that Christ our Lorde truely and
visiblie with his manifested man-
hoode which he had takē on him,
is ascēded vp into heauen, & there
sitteth on the right hande of his
heauenly Father, that is to saye,
with heauēly and godly maiestie
he sheweth him selfe vnto all the
holy Angels and mē, to be a head
of his whole Church: and from
thence also truely and visiblie (as
he ascended vp) hee shall againe
come downe in the cloudes in the
Dominion and maiestie of his Fa-
ther,

Prince Friderich,

ther, to iudge the liuing and the
dead. And yet notwithstanding
wee confesse and acknowledge,
that albeit our Lord **JESUS**
Christ true God and man, accor-
ding to his humane nature is
now no more in earth, but in hea-
uen, yet according to his God-
head, maiestie, grace and spirite,
hee neuer Departeth from vs.
And wee litle esteeme that which
is sayde by some, that both the
natures were so vnited and con-
founded in Christe, as though
his humane nature were in all
places as the diuine is. For see-
ing the diuine nature is incom-
prehensible, and alwayes to bee
found in all places, it followeth
necessarilie, that it is both with-
out & humane nature, which was
assumed, & also personallie vnited
to the same: euen as the diuine
nature

The confession of

nature neuer left heauen when Christ was cōceaued in the wōbe of the blessed virgin . And all this which our Lord Christ hath suffered and done, we beleue and cōfesse that it hath bene Done for the behoofe and benefit of vs , & that he thereby hath giuē him self vnto vs as our owne . And besides the rest , this comforteth vs most that we are assured that our flesh is alreadie in heauen , & that our Sauour Christ Jesus sendeth down vnto vs frō thēce his holy ghost as a pledge. By the inspiration & power of whom, we seeke þ things which are aboue where Christ sitteth on the right hand of God his Father , and not things here vpon earth.

Thirldy, wee beleue and cōfesse, that þ holy Ghost with God the Father and God the sonne, is a true, only, and eternall God : &
second=

Prince Friderich.

secondly, that he is giue vnto vs to make vs partakers through a true faith in Christ, of al his good giftes and benefites, and further that he is our comforter, and is with vs, and will remaine with vs vntill the ende.

As touching the vniuersall Christian Church, we beleue that the sonne of God hath out of all kinreds and generations of men, chosen a congregation vnto him selfe for euermlasting life, by the holie Ghost, & his godly word in the vnitie of true faith: which fro the beginning of y^e world he hath gathered, & yet gathereth together, preserveth & defendeth, & beleue also y^e we are a lively member thereof and so shall remaine eternally.

Of the communion of Saints we beleue and confesse that wee with al and euerie true beleuers, as members of our Lord Jesus Christ,

The confelsion of

Christ, haue a communion and societie in all his treasures and giftes, and therefore we acknowledge that wee are debtors of all such giftes, as he hath imparted vnto vs, to bestowe the willingly and ioyfully to the profit & helpe of others our commembers.

Wee beleue and confesse also, that God the Father for the satisfaction and full paiment of Christ Iesus hath forgiven, and neuer will call to remembrance our sinnes or sinful inclinations and affections, wherewith wee haue to fight all the dayes of our life, but rather will giue and impute vnto vs y^e rightousnes of Christ Iesus. So that wee neede not to bee afraid of the iudgement of God.

Of the resurrection of the flesh we beleue and confesse, that not onely our soules, when they shall
be de-

Prince Friderich,

be departed out of our bodie by
tempozall death, are in the same
instant takē by and receiued vn-
to Chzist their head, but also that
our flesh shalbe in the last day vni-
ted againe with our soules, and
made conformable vnto the glo-
rious bodie of Chzist Iesus.

Of life euerlasting, we beleue
and confesse, that euen as now we
feele in our hearts the beginning
of an euerlasting ioy, so after this
life wee shall possesse an eternall
blessednes, which neither eie hath
seene, nor eare heard, nor any mā's
heart can conceiue. God bee al-
wayes thāked & praised therfore,
and thereto helpe vs God the fa-
ther, Sonne, and holie Ghost, one
true and euerlasting God. Amen.

And for asmuch as about cause
we haue bene suspected of many,
as though we helde & beleued not
in such sort of the holy and blessed
Sacra-

The confelsion of

Sacraments, as became good Christians, wee haue thought good immediatly after y^e former Confessiō of our faith to set down also in wryting our plaine Confession of those pointes.

We therfore beleue and cōfesse both with our mouth, hearte and penne, that all Sacramentes aswell of the olde as newe Testament, were appointed and ordained by God him selfe, to this end, that they all should signifie and pointe as with a finger vnto the bloudie offering of Christ Iesus once accōplished vpon the crosse, as vndoubtedly all the patriarches and faithfull fathers in the olde Testament herewith onely comforted them selues in faith, when they killed their lambes & other beastes, that after the same sorte the seede of the woman, the Lord Iesus should be slaine, and
make

Prince Friderich.

make a full satisfaction and payment for the sinnes of the whole worlde. And therefore the holie Sacraments (as many hundred yerres hitherto in the scholes hath bene taught to youth and yet is) are onely *Sacra rei symbola*, & *inuisibilis gratiae visibilia signa*: that is to say, visible signes or scales of a holy thing, namely of the grace of God in Christ Iesus, whereby we are assured and made certain of that which otherwise in Gods worde by God him selfe and his holy Prophets & Apostles hath bene promised vnto vs. And we beleue and holde stedfastly, that the Lorde God thought chiefest vpon the weaknes and infirmitie of mans nature, and (as the only knower and seacher of heartes) vnderstoode how hard it was for the nature of man to beleue the naked worde of God which is
C i. preached

The confelſion of

preached and declared in the holy
Gospel. And therefore he would
also represent and ſet before our
eyes ſuch things which we daily
uſe, and are moſt known vnto
vs, to quicken, ſtirre vp, & ſtreng-
then our faith, to the intent that
thereby wee might giue the ſoo-
ner credit to the worde preached.
As the ſame may appeare by this
ſimilitude taken from worldly
things, namely when wee receiue
fro an Emperour, King, or other
great Prince, a letter or writing,
although the ſame be ſubſcribed
with the Princes owne hande,
yet wee are not ſatiſfied there-
with, if the ſcale bee not annexed
also to it. And in caſe the Seale
be put thereto, then it contenteth
vs, and then we may ſaye, I haue
from that Emperour, King, &c.
a letter & ſcale, wherein this or y
is written and ſignified vnto me.
But to ſpeake of the uſe of the

Sa-

Prince Friderich.

Sacraments, we beleue and cō-
fesse that the holy Sacraments
of the new Testamēt, as the holy
Baptisme and Supper of the
Lorde, were ordeined of Christe
him selfe, to that ende that Chri-
stians should vse them, holde thē
in great reuerēce, and not despise
them. For that they are not onely
markes whereby we are known
to be Christians, & of the opē pro-
fession before God & mā of the co-
uenant & grace of God, but also e-
specially & principally are true &
assured tokēs & witnesses of gods
grace towardes vs: For which
cause whē we shal haue yōg chil-
dren bozne into this worlde, wee
should not as some do suffer thē to
be 8.9. or 10. yeris old, till they be
of some reasonable discretiō, and
then first baptise them: But ra-
ther much more cōfort our selues
with that which our Lord Christ
said

The confelſion of

ſayd to his diſciples Mark. 10. Let
litle children come vnto mee : for
of ſuch is the kingdome of hea-
uen . If then the kingdome of
heauen belong vnto yong chil-
dren (as it is vndoubtedly true)
why ſhould we then doubt that
they are not alſo comprehended
and concluded in the couenant
which God made with Abraham
and the beleuing fathers hereto-
fore : And for that cauſe wee
ought not by any meanes ſeclude
or forcloſe them from the holie
baptiſme.

Of the efficacie and working
of the holie Baptiſme, we beleue,
that our children, ſeeing (as is
before declared) they be compre-
hended in the couenant , when
they ſhalbe baptiſed according to
the article of our true, olde and
vniuerſall faith , and alſo be af-
terwardes brought vp in the
ſame,

same, they are also made partakers of the bloudie death of our Lord and sauour Iesus Christ, and all his benefites which hee hath purchased vnto vs by his said death, in such sorte that they not onely receiue the outward seale of the holie Sacrament, which is the elementall water vpon their outward bodies, but likewise inwardlie are baptised in their soules by Christe him selfe with his bloud which was shed, and also through the working of the holie Ghost regenerated and borne again to be new creatures. For as the elementall water of the holie Sacramēt in baptism is not Christes bloud, nor the holy Ghost it selfe, so also the holie Ghost or bloud of Christ is not in the Sacrament of the elemental water. And although the elementall water according to his pro-

The confession of

pertie and nature can do no more then outwardly clense the bodie, and reacheth not so farre as vnto the soule, yet the bloud of Christ clenseth the soule inwardly to euerlasting life. And as the minister doth the one, so doth Christ the other, as saint Iohn the Baptist witnesseth in the third chapter of saint Matthewes Gospel: I baptise you with water to repentance or amendement of life, but he that cometh after me is stronger then I am, whose shoes I am not worthie to carie, he shall baptise you with the holie Ghost and with fyre. And like vnto this is the saying of Saint Paule in the tenth Chapter of his first epistle to the Corinthians, that after the same sort the Israelites were baptised with the cloudes and sea, as also they were fedde with Manna, and dronke the water which

Prince Friderich.

which proceeded out of þ rock. &c.

And to speake of the holy & most worthy Supper of our Lord Jesus Christ, we beleue and confesse willingly, w al other Christians, that our Lord Jesus Christ first instituted þ said Supper, which he him selfe kept with his disciples. And therefore it ought not to be despised of Christians but rather to be holdē in great estimatiō & reuerence. For the Lord Jesus for this cause ordeined this participation and fruition of bread and wine, that thereby we should remember him and declare his ^{I. Cor. II.} death vntill his comming: and after wee haue bene instructed & assured thereof, both before God and man, acknowledge & praise this his great benefit, that the bodie of Christ hath bene deliuered vp to death for vs, and his bloud shed for þ forgiuenes of our sins:

L iiii.

which

The confession of

which if wee shall apprehende
and take vnto vs with true faith,
it wilbe a true & spirituall foode
and drinke to eternall life, as the
visible bread and wine is foode
for the nourishing of the corporal
bodie: seeing we are in Christ me-
bers of him the head, branches of
him the vine tree, incorporated
into him by his spirit, and so for
his sake and through him shall
obtaine forgiveness of our sinnes,
iustification and life euerlasting.
Wee beleeue also that wee at this
daye haue no other Supper or
Communion then as our Lord
Jesus Christe at his last supper
ordeined and held it with his dis-
ciples, and that wee ought not to
haue any other, & much lesse vse
any other, vntles wee would con-
temptuously offende against the
commandement and institution
of Christ.

Now

Prince Friderich,

Now it can not be Denied but must be confessed of all (that obstinatelie & malitiously seeke not to contende) that our Lorde Iesus Christ did not Deliuere vnto his Disciples his naturall & then present bodie as it was sitting at the table, & not yet crucified, to be eaten with their corporall mouthes, & much lesse gaue or commanded his blood to be drunkē, which was yet in his bodie, and not shed (as at these dayes some haue caused a great diuision in the Church of God teaching that men must beleue, that they must eate and drinke in the communion the bodie and blood of Christ with their corporall mouthes, as it was then naturall and present at his last supper: and whosoever will not beleue and confesse this, which without great preiudice of their consciences they can
not

The confelsion of

not beleue, they are called despi-
sers of the Sacramentes and
great blasphemers of god) But
rather he commanded vs to eate
his bodie which was the day fol-
lowing nailed to the crosse, and
drinke his blood which shoulde
be shortly shed, even as the very
wordes of Christ him selfe suffi-
ciently giue vs to vnderstande.
And wee doubt not but that his
Disciples before at Capernaum
were sufficiently instructed & per-
suaded what was the meaning
and maner of the eating of his
bodie and drinking of his blood,
so that they had not anye occasi-
on or cause to make the least dout
therein: Als also Peter him selfe
notablie confelleth, saying: Lord
whither should we go, thou hast
the wordes of euerlasting life, and
we haue beleued and confessed
that thou art Christ the sonne of
the

Ioh. 6.

Prince Friderich,

the living god.

Out of which confessiō of Peter which he made not alone for him selfe, but in the name of all the twelue Apostles, it appeareth that hee had vnderstoode and receiued such sufficient instruction out of this sermon at Capernaum, that neither he nor the other eleuen had any cause to aske what the lord Iesus meant by such his said institution.

And therefore wee beleene and confesse that in the holyc supper of our Lord I E S U S C H R I S T, where it shalbe kept accordynge to his owne institution, to the faythfull (for whome this Supper or Communion is onely ordeyned, euen as for his Disciples at the firste) the trewe offered and crucified bodye of Chryste with
al

al his heavenly treasures and benefits which he hath purchased by his death for his people, shal be giuen and deliuered by Christ himselfe vnto our hungrie soules for foode, & his blood which he hath shed for the forgiveness of sinnes for our drinke. And so litle did the distance or espace of the time hinder his disciples at that present, namely, that although his body was not yet offered and crucified, nor his blood yet shed, yet his said disciples did eate his very naturall and humane bodye which was borne of the immaculate virgin Marie, & should be shortly after deliuered vp for them, & did drinke his true blood which shortly should be shed for them, as though it had bene deliuered vp and shed alreadie: So also the distance of the place hindreth not vs and other faithfull belecuers,

belceners, that is, that we also
 with the holy apostles according
 to the Lordes institution do eate
 the same body of Christ & drinke
 his bloud, althogh the Lord Je-
 sus with that his naturall body
 be now no more vpon earth, but
 sitteth in heauen on the right hād
 of god his heauenly father, from
 whence he shal come to iudge the
 liuing and the dead, as the arti-
 cle of our Christian faith teac-
 cheth & declareth vnto vs. And
 therfore we haue no need of this
 question, whether with his selfe
 same naturall bodie sensiblie vp-
 pon earth, (as he was at the last
 supper with his Disciples) he can
 be presēt with vs in our commu-
 nions: But it is inough that we
 vnderstand out of his word, that
 he with his said bodie wilbe nei-
 ther visibie nor inuisibie neither
 comprehensibie nor incomprehē-
 sible

The confession of

sible vpon earth. And neuerthe-
les he is as the almightie sonne
of God at all times and in al pla-
ces with his grace, and holie spi-
rit with his, and chieflie in his
holye supper where hee is bothe
our hoste and foode. And as the
minister doth distribute the pre-
cious Sacramentes, seales, and
tokens, that is the blessed bread
and cuppe of the Lorde, so doeth
the Lord therewith impart vnto
the faithfull him selfe for breade
and drinke, (not of the worldlie
bodie, as the signes of wine and
bread are otherwise trew meate
and drinke ~~vnto men~~) but rather
a meate and drinke vnto cuerla-
sting life for their hungrie and
thirstye soules, beaten downe
and dismayed by the knowe-
ledge and consideration of their
sinnes, and of the wrathe of
God.

Now

Prince Friderich.

Now therefore if this question
be made, how Christ the Lorde
seeing he is with his bodie aboue
in heauen, and wee here vppon
earth, can feede vs with his saide
bodie: we answered with S. Am-
brose that albeit we be here with
our feet vppon earth, yet are we
with our head aboue in heauen.
And with S. Paul, We are al bap-
tised by one spirit into one bodie,
and wee are all made to drinke
one spirite. And in this our con-
fession wee referre and remitte
our selues to the holie and god-
lye Scriptures of the olde and
newe Testaments and confesse
herewith frankelye and freelye
before the sighte of Almyghtye
God, whome no man can abuse
or deceaue, that we vndoubtedly
thinke, that if wee did belecue or
holde otherwise of the sayde
holye Sacramentes, wee then
should

1. Cor. 12.

The confession of

should as much as in vs laye, o-
uerthrow the articles of our old,
trew and christian faith, and so
should not be able to stand before
the iudgement seat of Christ Je-
sus in the last Day. For when as
in the articles of our vndoubted
christian faith wee confesse that
there is but one only cuerlasting,
almightie & incōprehensible god-
head in thre persōs, which both
made, gouerneth & cōserueth all
things: then must it needes bee
(not as some haue giuē out) that
the humane nature of our lord
Jesus, but the man Christ by his
godlie nature, is almighty and
in all places working and presēt
at once. Also the onely begotten
sonne of god through y^e working
of the holye Ghost tooke vppon
him and retaineth for euer to the
great comforte and assurance of
our saluation, a true and unfai-
ned

ned humane nature like vnto
ours in all properties of nature
(sinne only excepted.) And so vn-
doubtedly after & before his resur-
rection, ascension, & glorie at the
right hand of his father, accor-
ding to his said humane nature
is and was visible, comprehensi-
ble, and at all times in one place
presēt, according to his good will
and pleasure, as he witnesseth
of himselfe in the 24 Chapter of
the Gospell after S. Luke: This
Lord Iesus Christ is our onely
Saviour, mediator, hie Priest,
king, and Prophet, Lorde and
head of his congregation. And
therfore the ministers of y church
cannot baptise vs with the spirit
and blood of christ, but only with
the outwarde elemental water,
nor feede and drinke vs with the
bodie and blood of Christ, but w
the visible bread and wine. And

D i.

of

The confession of

of his spirit bodie & blood, Christ him self onely maketh vs partakers by faith to the forgiveness of our sinnes and life euerlasting.

If he truly suffered for vs, if he in verry deed were crucified and dead, then in the time of his passion, his manhood was not in omnipotencie & glory like vnto his godhead in all places, in heauen and earth, but suffered & died, not wout infirmite: If also his dead corpes was truly laide into the graue, the was it not before there nor after his burial was it in all places but there for y time onely.

If it be true that for our benefite hee descended into hell, then was hee not at that time, as yet set at the right hand of GOD his Father in his heauenly glory and maiestie.

If it bee trewe that out of the graue he rose vp from death, then was

was the soule before not in the body, & so the said body was not before out of the graue, & also afterwards remained not therein.

If it be true that hee ascended by into heauen & sitteth there as perfect man on the right hand of his ffather, then according to his humanitie he was not already aboue before, and also after his ascension he remained not inuisible belowe, or in al places present, & incomprehensible: but sheweth him self there visibly and comprehensibly in the heauenly habitation before the faces and sight of his holye angels and men. And therefore hee cannot be without horrible idolatry said, to be in the bread of the communion, or in any one place els, the at this present sought by our prayers aboue in heauē, & honored & inuocated as only present and bodily there.

Id ii.

If

The confession of

If it be true that as hee ascended vp, he shal come down again from heauen in the cloudes, then is hee not alreadie & before inuisible belowe. And he shall not bee in al places visible and inuisible, but visible in one place, with his humane nature, that is, in the cloudes where he shall shew himselfe as a iudge of the liuing and of the dead.

He sendeth also his holy Spirit into the heartes of his electe to assemble and gather together vnto him amongst the generations of men, fro the beginning of the worlde vnto the ende, an vniuersall church or congregati- on, which hath the verpe same and like fellowshippe with their head Christ, to whome he participateth all his heauely benefits: And this fellowshippe or communio of y^e saints is not wrought
by

Prince Friderich.

by a visible or inuisible entrance
of the bodie of Christ into our bo-
dies, but by the dwelling and
working of the spirit of Christ in
them and in vs. We also which
come vnto the Supper of the
Lorde, shall not nor can not
haue anye other participation or
habitation of **C H R I S T** in
vs, then such as all the faithfull
had, which from the beginning
of the worlde haue bene saued, or
such as they which cannot come
vnto the communion, now haue
and shall retaine everlastinglye.
Pea Christ in his holye supper
wil impart & giue vnto vs p fru-
ition of himselfe no otherwise the
so farre & in such sorte, that he ac-
cording to the vse of the said sup-
per not onely in this life, but in
the life to come, will everlasting-
lye dwell and remaine with vs.
And seeing it is assured and cer-
taine,

The confession of

taine, that hee giueth the fruition of him self vnto vs, it is not to be thought that he wil againe incō-
tinently departe from vs, as to the great dishonour of the Sōne of God hath bene forged by the papistes, but will remaine in and with vs euerlastingly.

If he hath purchased vnto vs the forgiueneſſe of all our sinnes, through his bitter passiō & death vpon the crosse, in case we shal receaue, take, applie and make the same proper vnto vs by true faith as y^e full satisfactiō & ransō for our sinnes, then had he not a nature deified presēt in euery place, but a very true humane, visible, & cōprehēſible bodie, & also at y^e time subiect to death, which was (sin excepted) in al thinges like vnto ours. for otherwise we could not be saued fro our sinnes by him.
Hebrewes. 2.

If

If our fleshe shall rise againe
from death, & be made partaking
of euerlasting life through Christ
then must our head Christ Iesus
haue bene conuersant here in his
trew humane nature, and not a-
lone in his godlie, spirituall and
inuisible nature, present in euery
place : but retaine for euer the
liknes and vnitie of his humane
nature, which it had and hath
with our nature, so that we may
for euer bee his brethren and
members of him, planted and
graffed in him, as the braunches
in the vine tree, and so be and re-
maine alwaies his fleshe and his
bones.

And lastlye if the communi-
on of **C H R I S T** and of all
his giftes and benefites righ-
teousnesse and lyfe euerlasting,
was not otherwyse purchased
D iiii. vnto

The confession of

vnto vs, then by his death vpon
the crosse, and otherwise cannot
be obtained of vs, but through
true faith, which the holy ghost
worketh in our hearts, then it is
certaine that neither the vse of
y^e holy Sacraments, nor yet any
other inward or outward worke
ex opere operato, y^e is, by vertue of
a worke done: can make vs par-
takers of Christe or his benefits.
But the holye Sacramentes
are godlye tokens and scales,
by which our faith is strengthe-
ned: and they doe directe and
leade vs to the onely offering of
Christe which hath bene once
made vpon the crosse for vs. And
there cannot come vnto vs anye
such communion & fellowshippe
with Christ when we only heare
outwardely the visible worde or
promise of the Sacraments, as
whē inwardly we beleue y^e word
of

Prince Friderich.

of the Gospel, which shalbe heard
and preached vnto vs. And ther-
fore although the visible signes
may be abused by the vngodly &
wicked to their condēnation, yet
the inuisible and heauenly gistes
and benefits which we appꝛchēd
onely by our faith, must onely be
and remaine proper to the faith-
full.

And in this cōfession and pro-
fession of our Christian and true
faith, both now and at al times,
we bequeath our soule when it
shalbe separated from our mortal
bodie, to the holie and vndiuided
Trinitie, God ꝑ Father our ma-
ker, God the sonne our redeemer,
mediatour, and onely Sauour,
Christ Iesus, God ꝑ holy Ghost
our true comforte: humblie bese-
ching from the bottome of our
heart our onely redeemer and sa-
uiour Christ Iesus, ꝑ hec would
vouch-

The confession of

boughsafe to holde his gracious, mercifull and sauing hand ouer vs, encrease our faith and graunt vnto vs a Christiā and good ende in perfect sense and memozie: and when wee shalbe separated from this earthlie bodie & wofull vale of miserie, that it would please him to carie and receiue vs vp into euerlasting rest, peace, and blessednes, in his fathers kingdome, which he hath promised, purchased and prepared for vs and all the faithfull, by his bitter death and shedding of his most pretious bloud to remaine there in the companie of his Sainctes and all true beleeuers in Christe Iesus.

And as we thinke to bee saued by this our former Christian confession, and to appeare with a ioyful countenance before the iudgement seate of Christ Iesus: So
we

Prince Friderich.

we admonish, warne and praye
our deare childrē, heires and suc-
cessours in most friendly sort, as a
true father, & also gratiouſlie re-
quire ſuch our ſubiccts as by
Gods ordināce haue bene cōmit-
ted vnto vs, our cōſellours, offi-
cers, and eſpeciallie our Uniuer-
ſitie, ſchoole & miniſters, of what
dignitie, ſtate or degree ſoeuer
they be & their ſuccesſours: we al-
ſo ordaine, cōmāde, & enioyne vn-
to thē & euerie of thē, by vertue of
the immutable cōmandemēt of ꝑ
almightie God of Abraham, who
ſaid, I know he will giue charge
vnto his children & his houſe af-
ter him, that they may keepe the
wayes of the Lorde, and doe
that which is good and right in
his ſight, to the intent the Lord
maye bring vpon Abraham that
which hee promysed vnto hym.
And therefore wee will and com-
mande

The confession of

mande with the greatest earnestnes, charge, & zeale that we can, that they not onely for their own persons persist cōstant vnto their end by this acknowledged, confessed and blessed truth of the holie Gospel, and former Christian cōfession, wherby the horrible darknes of Poperie in our dayes thzough the vnspeakeable goodness and mercie of almightie God hath bene confounded & thzowen downe: And besides ioyfully and frankely confesse the same before God and the worlde, & neuer abalienate or withdraue them selues from the same, to the intent that with vs (as wee heartily desire) they may bee partakers of cuerlasting saluation: But chiefly & principally wee desire them, as Christian and godlie Princes & magistrates, to whom y^e defence and propagatiō of Gods knowē veritie,

Prince Friderich,

beritie, is by almightie God him
selfe verie earnestly imposed and
commanded as their chieft and
highest office, that they would w
all diligence haue a due regarde,
that the holy and blessed Gospell
and y onely trueth of God (which
is infallible and shal not passe a-
way but remaine for euer) may
be preached and taught vnto all
their subiectes & others apper-
taining vnto them, according to
the contentes of the Prophetical
and Apostolical scriptures, pure-
ly and vn falsified: that through
the blessing of almightie God the
same may be stil planted, inhe-
rited and professed by their suc-
cessours and posteritie, to the in-
tēt they may be partakers of the
rich and gracious promise of our
Lorde and Sauour IESUS
Christ, saying, Seeke first y king-
dome of God and the righteous-
nes

nes therof & the rest shall fall oz be
giuen vnto you:truely & assuredly
confirming & strengthening them
selues with the commandemēt &
comfort of almightie God, which
he gaue to his louing & true ser-
uant Iosua in these wordes: Be
strong and of a most valiant cou-
rage, that thou maiest obserue &
do all things according to y^e law,
which Moyfes my seruant hath
commaunded thee. Turne not
from it neither to the right hand,
noz to the left, that thou maiest
prosper and proccade wisely in
all that thou hast to do. And let y^e
booke of the Lawe neuer depart
fro thy mouth, but meditate vpo
it day & night, that thou maiest do
and obserue al thinges according
as it is w^ritten therein.

Secondlie, for as much as
both nowe and alwayes it hath
so come to passe, that when Gods
worde and holie Sacramentes
haue

haue bene in any place taught &
 administred purclie, clerely and
 without darkenes or falsehoode,
 and almightie God by his blessed
 worde hath gathered vnto him a
 Churche, that then immediatlie
 and forthwith y^e enimie of Chri-
 stian faith, y^e raging deuil, partlie
 soweth his weedes amōg it, and
 partly opposeth him self & assaul-
 teth it wth his whole forces & might
 & goeth about by al meanes he can
 not only to ouerthrow & quench it
 with his outward power, but al-
 so by stirring vp of diuers diuisi-
 ons, cōtentions, false & erronious
 opinions, which also in y^e time of
 our gouernmēt (as is wel knowē
 vnto all men) not without some
 daūger haue also happened vnto
 vs, & especially in y^e some vnquiet
 and contentious persons of mere
 ambition & settled hatred, where-
 as they could not publish a better
 booke

The confelsion of

booke of their owne, went about
and verie earnestly laboured to
slaunder & cauill the Catechisme
and booke of the orders and re-
formation of our Church, which
we caused to be published, and to
bzing the same into suspicion by
sondrie simple and well meaning
people. All which notwithstanding
by the helpe and grace of al-
mightie God, whilest we suffered
our selues not to be caried away
fro the right line of Gods worde,
nor to be made afraide by any re-
spect of outward power, but tru-
ly and constantly followed our of-
fice and calling, in the end won-
derfully contrarie to all mens ex-
pectation, with great and appa-
rant benefit both worldly & eter-
nall, and many other blessings &
commodities which happened to
our people, which did at length
submitte them selues obediently
vnto

unto the manifest trueth, we out-
 stood & ouercame them all: and
 out of Gods worde haue stopped
 the mouthes of such as so oppo-
 sed and set them selues against
 our said Christian Catechisme &
 booke of orders, so as to our great
 comfort, the eyes of many haue
 bene thereby opened, and brought
 to the right vnderstanding of our
 true Christian religion and con-
 fession of pure doctrine.

We therefore praye, admonish
 and warne our deare childre, also
 our Counsellours, officers, mini-
 sters & subiectes, & especially our
 Uniuersitie and Church at Hey-
 delberg, that seeing the malice, de-
 ceipt and subtiltie of the diuell,
 and so the daungers of true faith-
 full Christians, are like euerie
 daye more and more to encrease
 and waxe greater: They would
 in consideratiō of such imminent
 E i. perils

The confession of

perils haue a moze true, Diligent
and earnest regarde thereto, not
onely to set forwarde this good
worke, as they minde to auoyde
the heauie anger and displeasure
of almightie G O D, and his e=
uerlasting and worldlie punish=
ment vpon them, and tender the
saluation of them selues and
their posteritie, but also not suf=
fer them selues to bee feared, tur=
ned awaye oz seduced from this
knownen and confessed trothe, for
any contentions alreadie entered
into the Church, feare of offen=
ding, respectes of persones, de=
ceiptes and other subtilties of
this bayne worlde, but rather
open their eyes, awake, take
heede, & do their best endeouours,
that in such places of our domi=
nions as gods trothe hath alrea=
die bene taught and receiued, may
there still and constantly be retai=
ned

Prince Friderich,

ned, kept, and increased. And in case the same hitherto through any empechementes of the wicked diuell, and other defaultes, shall not haue bene perfectly in all places established, known and rooted in our said subiectes, that then in such place or places by þ grace and meanes of almightie God & Christ Iesus, they would procure þ the same may be brought in, taught & planted, to the euerlasting and temporall profit and benefit of our said subiectes.

Especially & for the third point, we will & pray our deare sonnes, to beware & take heede of all contentious & vnquiet ministers in churches & scholes, which in these times go about to stirre vp in matters of faith & religion, sondrie euill cōtentions, and strifes about words, vsing vnprofitable condēnations & censures against other

E ii.

Christian

The confelsion of

Christian Churches & Scholes,
which neuertheles agree in the
principall foundation and chiefe
articles of the Christian faith,
and repose the saluation of their
soules vpon the onely Sauour
and redeemer Christ Iesus : go-
ing about by ambition and per-
uerse zeale, to bring in and erect
a pretended iurisdiction of a holy
Ghost, and euē as in time of blas-
phemous Poperie, seeking both
to rule and haue dominion ouer
the consciences of magistrates
and subiectes, and to constitute a
newe supremacie : whereby not
onely diuisions and bitterness of
minde both in temporall and
spirituall gouernementes haue
followed, to the ouerthrowe and
ruine of them : But also there-
by occasion hath bene giuen to
the Pope and his followers, to
persecute our true and Christian
religion

Prince Friderich:

religion with fyre and sword,
banishmentes and other paines
and punishments: and thereby
to establishe and confirme his own
tyrannie the more. As (the more
is the pitie) manie examples
partly already heretofore happe-
ned euen in our dayes in some E-
lectours and Princes houses, &
among other straunge nations
our neighbours, where the holie
Gospell a long tyme hath had a
swaye, and partly of late tyme
sprong vp, might be produced to
declare sufficiently, what misera-
ble diuisions, calamities and mis-
fortunes haue happened thereby,
whereunto also al Christian ma-
gistrates, Churches and scholes,
ought to beholde and looke vnto
as in a glasse. And therefore we
would haue them as much as in
them shall lie, to beware of such
daungerous & vnquiet persons,
E iii. enemies

The confession of
enemies of peace and quietnes,
and neither suffer them selues or
anie other vnder them to be per-
suaded or exasperated by their
meanes or diuided among them
selues: But rather to eschew and
auoide them, and also whereas
no amendemēt can be looked for,
to suppress them: to the intent
that they be not partakers of the
Detestable and horrible persecu-
tions and shedding of innocent
bloud, which both in the Empire
of Dutchland and other outlan-
dishe nations haue followed by
such vnchristian condemnation
and censures: Euen as we for
the most part haue in like maner
for the aboue reherfed and other
Christian and weightie causes,
agreed, consented and vnited our
selues with other Electours and
Princes. And hereby notwith-
standing it is not meant to take
from

Prince Friderich.

from true and godly ministers
such punishmentes and censures
as appertaine vnto them for the
reforming of blasphemies, and
confuting of errours that may
happen, according to the word of
G O D, with Christian decencie,
which is to be established & vsed
not to the ouerthrowing, but
for y^e edifying of y^e Church
of Christe Je-
sus. &c.

E iiii.

THE

THE ANSWERE OF

the most famous and excellent Prince
William Lantgraue of Hessen, sent to the
Frenche King, by the Lord of Ville-
quier Ambassadour from his
Maiestie to his ex-
cellencie.



THE most famous and no-
ble Prince, William
Lantgraue of Hessen,
hauing receiued y mes-
sage sent him from the Frenche
King by the Lord of Villequier his
Highnes Ambassadour, rendzeth
his Maiestie most hartie thākes
for the good will it pleaseth him
to continue towards him: promi-
sing that for his part, his High-
nes shal alwayes finde his excel-
lencie for ward and readie, to an-
swere him with the like: as his
Maiestie may cleerly see and vn-
derstand by all his former actiōs
tending to no other marke, but to
the maintenance of that good a-
mitie and intelligēce which hath
of

to the french King, ¶

of long time bene betweene the crowne of France and the house of Hesse.

As for the chiefest matter which the said Sir of Villequier had to communicate with the said Prince the Landgrave, in þ King his masters name, to wit, that the King had, at the sute and request of the states assembled in his towne of Bloys, graunted them, y he would from thence forthward, suffer no exercise of any other religion in his Realme, save of the Catholique, Apostolique and Romish, his excellencie is of opinion and thinketh y in truthe there is nothing more greatlie to be desired in this world, then that it would please our good God of his infinite bountie and mercie, that the same true Religion, which was once published and taught at Rome by the Apostle Paul, might through his
merci=

The Lantgraues answere

mercifull sufferance, be not onely
planted, take roote, and be main-
teined in the kingdome of frãce,
but also, as purely kept and pre-
serued in all partes of the world,
as it was in y^e beginning taught
and plâted in Rome, as we finde
the said Apostle Paul hath left wit-
nessed in his epistle w^{ri}tten to the
Romaines.

But it is a matter verie well
known both to the King himself
and to many other good men, euē
that are professors of the self same
Romishe religion, that (after the
Apostles time, when the authori-
tie of the Bishop of Rome became
so swollen and puffed vp, that it
would needes be a topgallant a-
boue Emperours, Kings, and all
other Monarches of the world)
that Religion which the Apostle
had planted at Rome, and wher-
foze he so highlie cōmended their
faith,

to the french King.

faith, became through many abuses, mens tradicions, errours and Idolatries, altogether defaced & falsified. A matter greatly complained of, by many good mē both of hie calling & others, not onely at this day, but long since, and many yerres ago, desiring nothing so much as to see y^e church of Christ well reformed. But it preuailed not as we maye apparently see by al histories. Which thing caused our Ancestoures and predecessoures of mooste worthy memorye, and other good men in other countries, for the quieting of their consciences, and because G D D did so expressly commaunde them to flie from Idolatry, to withdraw thē selues from the obedience of the Pope of Rome, & of thēselues to make a reformatiō according to y^e writings of the holy Apostles
and

The Lantgraues answere

and Prophets, because they had no other meanes whereby to obtaine it, and being perswaded as the trueth is, that it is better to obey God then man.

And it is wel knownen that after these lōg and manifold troubles, wherewith the kingdome of France hath bene pitifully wasted & brought to a very low ebbe, there could be no better way possibly deuised vpo, to appease former troubles & to make an end of those grieuous calamities which haue through so long continuāce brought the whole kingdome to great extremitie, & almost apparant ruine, then to suffer them which haue withdrawn theselues from the obedience of the Pope for the reasons before mētioned, to liue with freedome of their consciences vnder the free exercise of the reformed Religion, according
to

to the french King.

to that confession which they presented to y^e King his brother that dead is. Accordingly as was in fine accorded, agreed, graunted & by othe promised, by his Maie^{tie}, and his Counsaile, by the Queene his mother, the Princes of his blood, and officers of his crowne, and other noblemen and gentlemen of his priuie counsell, by a perpetual and irreuocable Edict, promising that he would mainetayne and keepe throughlie and in all poyntes the peace last made & published in al parts of his Realme, In witnes wherof, and of his good intent & meaning therein, he also sent the same to y^e said Princes excellencie, & to many other Princes & noblemen of the Empire, by letters & Ambassages vsing these termes following, That he would keepe this edicte of pacification inuiolably for
euer,

The Lantgraues answere

euery, as the first earnest penny and pledge of his word giuen to his subjects, which, he said, he had a care to keepe truly and faithfully.

But his excellēcy seing his maiestie presently so sodeinly chāged, cleane contrary to al þ he had promised before, & to suffer him selfe to be so easely carped away with a fewē of the states assembled at Bloys, whose billes were not answerable to the charge that was comitted vnto them, but as men easie to be wōne suffred theselues to be framed to the fantasie of the aduerse partie, contrarie to all right and reason, as they of the reformed religion doe complaine and laye forthe their griefes against them, to reuoke þ which hee had before so aduisedly, and vpo so good ground and counsell solēnely protested, to wit, that he would suffer þ free exercise of the reformed

to the french King.

reformed religiō for euer, wher-
by his maiestie hath renewed þ
former troubles and disorders of
his realme, which were hardly &
with great difficultie quenched &
appeased, coulde not but be grie-
ued at these newes, not only in re-
spect of his maiesties honor and
reputation, & likewise his state,
which entred very deeply into his
excellency, cōsidering what occa-
siō was offred hereby to all Prin-
ces christiā, to conceiue of his acti-
ōs otherwise then could wel sound
to his honor & credit, but also for
þ regard & desire he had to þ wel-
fare, safcty & preservation of all
his subiectes in generall. For
though diuers & strāge newes had
bene brought to his excellēcie be-
fore, yet notwithstanding he could
nener be persuaded to credit thē,
being of opiniō, that þ rumor had
ben opēly deuised vpo some grief
cōceiued against his maiesty vpo
some

The Lantgraues answere

some pretended purpose, to defame
his maiesty amongst the common
people.

For which cause the message
which his maiestie sent by y^e said
Lord of Villequier grieved his ex-
cellencie verie much, because it
agreed wholly with that rumor &
report which he had heard before
which before that time hee could
not in any wise perswade him-
selfe to be true.

And although his maiestie bee
not bounde to make his excellen-
cie an accompt of his doings and
actions, and though his said
excellencie desire nothing more,
then that the Kinges Dealings
may be such as might be iustifi-
ble to euery priuat person, for the
great good will and affection hee
beareth to his maiestie: yet not-
withstanding, his excellencie be-
ing giuen to vnderstand by the
said

to the french King.

saide lord of Villequier what his will and intent is, his saide excellencie for the zeale he beareth to þe preservation of þe King his maiesties honor can do no lesse but lay forth plainly before him what he thinketh, & in singlenes of hearte shewe vnto his maiesty wth no lesse plainenes & vprightnes then he vseth in al his doings what he is perswaded is most cōuenient not only for his honor & þe safety of his persō, but generally for his whole state, desiring his maiesty to take it in no worse part then hee doeth meane it.

And first his excellēcy can not think, & much lesse cā he be perswaded to beleue, þe any mā whatsoeuer hee bee either of honour or of good iudgemēt þe desireth þe welfare & honor of his maiestie, & preservation of his crowne, would euer counsel him to breake þe edict
¶ I. of pacifi-

The Lantgraues anlwere

of pacification y^e was last made,
and disanul that which he had so
solemnely swozne & protested to
keepe for euer inuiolably & with-
out breach in any point & article
whatsoever.

For first of al in so doing he ha-
zardeth al his honor & reputatiō,
& al hope he might haue to grow
greater hereafter, in so much as
there is no ornamēt so pretious &
wel besecming either kings, prin-
ces, or other noble mē & gentlemē
of what degree & qualitie soeuer
thei be, as to keep their faith & pro-
mes inuiolably. Als on y^e other side
there is nothing y^e soundeth more
to their discredite & dishonor, or y^e
which draweth y^e good willes &
peoples hearts frō them, or is so
preiudicious & hurtfull to their
greatnes, as to speak one thig in
worde, & to doe an other thing in
deede. All historpes both ecclesi-
asticall and prophane, all exam-
ples

to the french King.

ples as well ancient as moderne
teach vs and witnesse vnto vs,
not onely how shameful a faulte
this is in the sight of men, but al-
so howe displeasing it is to God
himself, who hath in former time
poured out his iust iudgemēt vp-
on them that haue faulted in the
same. To which purpose his ex-
cellency cannot but lay before his
maiestie amongst an infinite nō-
ber of others, the example of La-
dislaus King of Hungarie, Boheme
and Polonie, that dead is, who
because he suffred him selfe to bee
perswaded by the Pope & Cardi-
nals vpo a wicked & folish colour
p he should be easily absolved af-
terwards, to breake his promise
which he had giuen, not to one p
made profession of Christianity,
but to Amurates Emperoz of the
turkes & enemy to p christiās, did
by p occasion not onely leese his
kingdō but also his life & what els

I ii.

soeuer

The Lantgraues answer

soeuer he had in y^e world, & more-
ouer & besides y^e, his head was, to
y^e great dishonour & shame of all
christēdom, caryed throughout al
y^e townes of Alia. Als his excellē-
cy hath declared more at large
this pitiful history & certain other
to y^e same effect, to y^e said L. of Vil-
lequier, being moued wth y^e desire he
hath to p^reuente the mischiefe
which is like to ensue, for the syn-
cere affection which hee beareth
to the weale of France, & only of
purpose, y^e they might serue for a
looking glasse & exāple of others,
not y^e he desireth in any wise that
any such inconuenience shoulde
befall to his maiestie, which is a
thing farthest from his thought,
as the said lord of Villequier can
informe him and is well able for
the sufficiencie that is in him to
giue his maiestye a beue there-
of.

Who

to the french King.

Who hath moreouer to wey & consider diligentlpe in him selfe what troubles & incōueniences, yea what bloodshedde hee is to looke for in his kingdome, and what calamities are like to ensue thereof, as also what pssue maye bee hoped for of those kinde of dealings: for moreouer and besides that it wil bee a very harde matter for his maiestie, to roote out, not only those that are next of his bloode, but also so manye thousand persons which are all his owne subiectes. And desire nothing more then to employe both their life & goods & whatsoeuer els they might haue in this world for the seruice of his maiestie, it is also greatly to be feared, y the same men perceiuing nowe what his intent and purpose is, & being cleane out of hope for euer to come to any reconciliation

The Lantgraues answer

or to purchase the fauour of their
Prince and naturall Lord: And
seeing them selues clean shut out
of all hope of quietnes hereafter,
be not in fine constrained for the
preseruatiō of their liues and
goods, to resort to the last & ex-
treme remedie, which may be ve-
ry preiudicious both to his maie-
stie, and also to the whole crown
of France.

And also it wil bee very harde
and a matter of great Difficultye
for his maiestie to kicke against
the pꝛicke, and to plucke out of
the heartes of his subiectes by
force a knowen and perswaded
trueth, and to stoppe the course
of þ̄ holy Gospel which the Lorde
will haue spꝛedde abroad euer
day more and more, yea, though
it were so þ̄ his maiestie were a-
ble (as happely many men desire)
to root out al his subiects which
make

to the French King.

make profession of the same reformed religion, what shoulde his maiestie do otherwise therein, but to the great hurte and decaye of his kingdome, dismember one of his armes, yea the best arme he hath, and so weakē him self more and more, and bereue and spoile him selfe of his owne forces.

And though some persuaide his maiestie that to haue two diuers Religions in his kingdom is the cause of those troubles & dissensions which fall out there, and in case he suffer thē both, he shal not be able to keepe his subiectes vnder that obediēce which they owe to their superiours, for prooofe whereof, they alleage ꝑ Princes & Electors of Germany, who wil not suffer win their territories ꝑ exercise of any religiō, saue of ꝑ which they professe thēselues yet notwithstanding his excellēcie
¶ iiii. doubteth

The Lantgraues answer

Doubteth not, but y^e his maiestie knoweth right wel, y^e by the agreement made in the Empire for the matter of religion, there is with in the same, free exercise of them both permitted, and he knoweth that the same order is obserued in the kingdome of Polonie. In like sort did the Emperour that dead is, of most famous memory, and so doeth his sonne the Emperour that now is, suffer within his territories and in manye townes, yea, euen in his court at Vienna, free exercise of two religions: by meanes whereof was maineteyned in al respectes as it is also at this daye, verpe good peace and concorde in Germany. And so in like sort y^e kingdome of France consisting of manny & diuers prouinces, is in no respect to be copared to any one prince or elector of Germany, not only

to the French King.

only because there is no proportion comparable, but also because the said Princes and Electours did neuer make any such solenne promise to their subiects, as his Maiestie hath done to the whom God hath committed to his gouernement.

And therefore, his excellencie praiceth his Maiestie againe, that he would not suffer him self to be caried away with this persuasio that the sufferance of the exercise of the reformed religion should be the cause of those troubles & dissensions, which haue continued to this day in France, for it is no new thing for the Christians and professors of true religiō, to be accused and blamed as authours & causes of rebellion and sedition: for so it fared not onely with the holie Prophetes and Apostles, but also with Iesus Christ him self,

The Lantgraues answer
self, although both hee and they
were wrongfully charged there-
with and against all truth. But
that it would please his Maiestie
to beleue and assure him selfe ra-
ther that the stay and hinderance
which some go about to make a-
gainst the free course of Christian
Religion, is the onely cause of all
the calamities and miseries that
haue fallen out heretofore, & may
hereafter in y^e kingdom of France.

And therefore his excellencie
prayeth & counselleth his Maiest.
as earnestly as he can, y^e he would
haue regarde of his honor, of his
faith & promises, & of his reputatiō,
to keepe thē safe & vnattainted, &
also to wey aduisedly how much
the matter importeth him, howe
many and great inconueniences
depende thereon, and neuer suffer
him self to be perswaded to haue a
minde to follow a counsaile which
can

to the french King.

can neuer be put in execution, but it wilbe the vtter vndoing of the same, the shedding of an infinite Deale of bloud, & is also Directlie contrarie to his faith, promise & word of a Prince which his Maiestie hath giuen to his subiectes, but rather that hee would main- teine and confirme the edict of pa- cificatiō that was last published, in all the pointes and articles of the same. And in case his Maiest. were Desirous to make some good accomde in the matter of Religio, which surely were a Princely act and worthy a Christian, he were best for the accomplishing of the same, to vse not the edge of the sword, but according to the ex- ample of his predecessours of worthie memorie, Constantine the great, Theodocius, and others, the sharpe sword of the word of God, by the meanes of a free and
nationall

The Lantgraues answere

nationall counsel: for it hath bene
proper euē from the beginning &
at all times for the Church, and
so shall it continue to the end, that
seeing the foundatiō thereof hath
bene laide by blood, it shall neuer
be rooted out by sheddīg of blood,
but the more it is watered with
blood, the more it shall increase, &
stretche more large abroad.

As for y^e other part of y^e charge
cōmitted to y^e said L. of Villequier,
wherein his Maiestie requesteth
his excellēcie that he would haue
nothing to do with them of the
religion, nor minister them any
aide or fauour against him in case
he should be required to the same,
his excellencie would that his
Maiestie should witte and vn-
derstand, that hitherunto he hath
medled with other mē's matters
as litle as he might, and especial-
ly neuer gaue occasion either by
waye

to the French King.

waie of counsell or otherwise to his subiectes to rise against him, and his excellencie hopeth that he shall haue occasion euer hereafter (so that it may stande with the safenes of his conscience) to continue in this good affection and singular amitie which he beareth to his Maiestie.

Whom hee prayeth most humble in this behalfe to take in good part all that he hath said before, as proceeding from a heart that beareth a true affectiō vnto him, and respecteth nothing els but his honour and estimation, ioyned with his prosperous & quiet state, and to shewe him selfe herein as becometh a King that hath a care to mainteine his honour & reputation with all men, as his excellencie trusteth God wil giue him the grace to do, which shall not only tende to the aduancing
of

The Lantgraues answer,
of Gods glozy, but also generally
to the whole estate and preserua-
tion both of his persone and all
his subiectes, and of his whole
Realme.

And this is all that his excel-
lencie could answere to y^e which
the said Lord of Villequier had
in charge to deliuer vnto him
from his Maiestie.

Giuen at Cassel the 18. of March,
1577.

Signed beneath.
William Lantgraue of Hessen.



